Paul - Writings

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# St. Paul – Writings

## I. Epistle in Corinthian here in Newspaper Modern

When one reads an epistle and it is contextualised in the modern Irish newspaper – it reads as simple childish material – like taking a Greek tragedy and making it news-friendly.

## II. St. Paul in Greece

When one reads its book one actually has a whole description of Paul in Greece and finally Crete and entering Rome – these are the epistles written in law, as Acts – what it means is in the

work described in one long paragraph I am reconstructing called Bible language philology and verse poems.

That Paul is preaching in Macedonia, and reads the letters and spreads the Christian psalms and epistles which then is also all the travels as an arrival he hails the people and walks among them to form the Church of the Roman empire which is defeated in point by point antagonism to the people and to the empire Jews that is Roman imperialists.

Paul is busy suffering in his condition and expresses his love for women to know a second person, a companion in the Messianic sense perhaps.

Paul is known for this.

After leaving Crete, the ship carrying the Apostle only just ucceeded in reaching Melita where he and his companions remained for three months, resuming their journey in March of the following year. In April 62 St. Paul entered Rome. The narrative in the Acts of the Apostles concludes by saying that St. Paul remained in Rome for two full years in his own rented apartment, welcoming all who came to see him, preaching the Kingdom of God and teaching about the Lord Jesus Christ openly and unhindered (Acts 28:30-31).

## PREACHING

> And he argued in the synagogue every sabbath, and persuaded Jews and Greeks.
> And when they opposed and reviled him, he shook out his garments and said to them, "Your blood be upon your heads! I am innocent. From now on I will go to the Gentiles."
>
> Acts 18:4, 6

## ARRIVAL

> After this he left Athens and went to Corinth. And he found a Jew named Aquila, a native of Pontus, lately come from Italy with his wife Priscilla, because Claudius had commanded all the Jews to leave Rome. And he went to see them; and because he was of the same trade he stayed with them, and they worked, for by trade they were tentmakers.
>
> Acts 18:1-3

There is no indication that St. Paul was driven out of Athens either by the mob or by the authorities. He simply left the city and went to Corinth, which was the capital of the Roman province of Greece, known as Achaia. Because Corinth had direct communications with Rome and the West it was a strategic location for the spread of the Gospel. The number of Jews in Corinth may have been another reason for the Apostle's selection of this city. Jews lived throughout the province of Achaia, according to Philo "in most of the best parts of the Peloponnese," but the largest Jewish community was in Corinth. Estimates as high as 20,000 have been given for this community, but since we have no literary evidence these figures are only

# ACHAIA

## Athens

### ARRIVAL

> Those who conducted Paul brought him as far as Athens; and receiving a command for Silas and Timothy to come to him as soon as possible, they departed. Now while Paul was waiting for them at Athens, his spirit was provoked within him as he saw that the city was full of idols.
>
> Acts 17:15-16

Passing the island of Euboea, the ship carrying the Apostle soon reached the southern extremity of Attica, known as Cape Colonna because of the white columns of the Temple of Poseidon, which still are a landmark for all passing sailors. After sailing around Cape Sounion, St. Paul would have seen to port first the island of Aegina and then that of Salamis, while to starboard his eyes must have fallen on Hymettus, the mountain range rising close to the shore. Coming closer to Piraeus, he would have seen

> women of high standing as well as men. But when the Jews of Thessalonica learned that the word of God was proclaimed by Paul at Beroea also, they came there too, stirring up and inciting the crowds. Then the brethren immediately sent Paul off on his way to the sea, but Silas and Timothy remained there.
>
> Acts 17:10-14

## Veria

> The brethren immediately sent Paul and Silas away by night to Beroea; and when they arrived they went into the Jewish synagogue. Now these Jews were more noble than those in Thessalonica, for they received the word with all eagerness, examining the scriptures daily to see if these things were so. Many of them therefore believed, with not a few Greek

authorities, crying, "These men who have turned the world upside down have come here also, and Jason has received them; and they are all acting against the decrees of Caesar, saying that there is another king, Jesus." And the people and the city authorities were disturbed when they heard this. And when they had taken security from Jason and the rest, they let them go.

Acts 17:5-9

The Apostle's success among the Gentiles of Thessalonica had roused the enmity of the Jews, who may have felt that their influence in the city was being threatened or undermined. As in Iconium and Lystra (Acts 14), they employed the worthless idlers who can be found in every city and assaulted the house of Jason. Jason was probably a Hellenistic Jew, whose real name may well have been Joshua. St. Paul and Silas were absent, however, so the crowd dragged Jason and some other Christians before the magistrates. As in the case of Philippi, so also in this case we should keep in mind that the missionaries, because of the recent expulsion of the Jews from Rome, were particularly susceptible to the charge of treason. The seriousness of the events in Thessalonica is reflected in the Apostle's own writings, in which he speaks of much affliction (I Thess. 1:6), and of the Gospel having been advanced against great opposition (I Thess. 2:2). At any rate, the result was that the missionaries left the city for Veria.

mentioned in Acts 17:2.

## OPPOSITION

But the Jews were jealous, and taking some wicked fellows of the rabble, they gathered a crowd, set the city in an uproar, and attacked the house of Jason, seeking to bring them out to the people. And when they could not find them, they dragged Jason and some of the brethren before the city

PREACHING

> And Paul went in, as was his custom, and for three weeks he argued with them from the scriptures, explaining and proving that it was necessary for the Christ to suffer and to rise from the dead, and saying, "This Jesus, whom I proclaim to you, is the Christ." And some of them were persuaded, and joined Paul and Silas; as did a great many of the devout Greeks and not a few of the leading women.
>
> Acts 17:2-4

St. Paul came to Thessalonica with Silas and, following his usual custom, he went to the synagogue where he used the Jewish scriptures as the source for his preaching. According to the Lukan account, the Apostle preached on the principal messianic issues, namely that the Old Testament prophets had spoken about a suf-

# Thessalonica

> Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews.
>
> Acts 17:1

ARRIVAL

ST. PAUL'S THIRD VISIT

> And when a plot was made against him by the Jews as he was about to set sail for Syria, he determined to return through Macedonia. Sopater of Beroea, the son of Pyrrhus, accompanied him; and of the Thessalonians, Aristarchus and Secundus.
>
> Acts 20:3-4

We know nothing of the plot which deterred St. Paul from sailing from Corinth to Syria. Although made under duress, however, the Apostle's decision to visit the churches in Macedonia for a third time enabled him to collect the various delegates who were to accompany him to Jerusalem. Undoubtedly, these repre-

Perhaps in the same year the Apostle fulfilled his intentions as expressed in Acts 19:21 to revisit his congregations in Macedonia. We do not know which route he took from Ephesus but, probably, he went via Troy where he had not preached on his first visit but where he found a door opened to him as stated in II Cor. 2:12. Apparently he waited in Troy for Titus, who had been sent on a mission to Corinth, but since he did not come St. Paul left the city for Macedonia, probably sailing again to Neapolis and then on to Philippi. Here, finally, Titus joined the Apostle, bringing good news from Corinth (II Cor. 7:6-16) to which St. Paul responded with the letter to the Corinthians preserved in I Cor. 1-7. St. Paul soon wrote again to the Corinthians, especially in view of their response to his appeal for a collection for the church in Jerusalem. This letter constitutes chapters eight and nine of II Corinthians, and was delivered to the church in Corinth by Titus "who is famous among all the churches for his preaching of the gospel" (II Cor. 8:18).

## ST. PAUL'S SECOND VISIT

> Paul...took leave of them and departed for Macedonia
>
> Acts 20:1

ed him there and brought him gifts from his friends in Macedonia (Phil. 4:18). Several years had passed since St. Paul's first visit to Philippi, but over the years he had kept in touch with his newly-founded congregations in Greece, and the most loyal of them was the fellowship which met beside the river. The Philippians must have heard about St. Paul's predicament. They had been partners in the building of Christ's kingdom in a very special way.

> And you Philippians yourselves know that in the beginning of the gospel, when I left Macedonia, no church entered into partnership with me in giving and receiving except you only.
>
> Phil. 4:1

## ST. PAUL WRITES TO THE PHILIPPIANS

During his second visit to Ephesus, from the fall of 54 until the summer of 57, the Apostle suffered many trials and tribulations leading finally to his imprisonment in the city of Diana-Artemis. Epaphroditus, a member of the church in Philippi, visit-

But when it was day, the magistrates sent the police, saying, "Let those men go." And the jailer reported the words to Paul, saying, "The magistrates have sent to let you go; now therefore come out and go in peace." But Paul said to them, "They have beaten us publicly, uncondemned, men who are Roman citizens, and have thrown us into prison; and do they now cast us out secretly? No! let them come themselves and take us out." The police reported these words to the magistrates, and they were afraid when they heard that they were Roman citizens; so they came and apologized to them. And they took them out and asked them to leave the city. So they went out of the prison, and visited Lydia; and when they had seen the brethren, they exhorted them and departed.

Acts 16:35-40

Hear my prayer, O Lord; and let my cry come to thee! Do not hide thy face from me in the day of my distress!... From heaven the Lord looked at the earth, to hear the groans of the prisoners, to set free those who were doomed to die.

Psalm 102:2, 19, 20

Let the groans of the prisoners come before thee; according to thy great power preserve those doomed to die.

Psalm 79:11

## IMPRISONMENT

But when her owners saw that their hope of gain was gone, they seized Paul and Silas and dragged them into the market place before the rulers; and when they had brought them to the magistrates they said, "These men are Jews and they are disturbing our city. They advocate customs which it is not lawful for us Romans to accept or practice." The crowd joined in attacking them; and the magistrates tore the garments off them and gave orders to beat them with rods. And when they had inflicted many blows upon them, they threw them into prison, charging the jailer to keep them safely. Having received this charge, he put them into the inner prison and fastened their feet in the stocks.

Acts 16:19-24

## Philippi

PREACHING

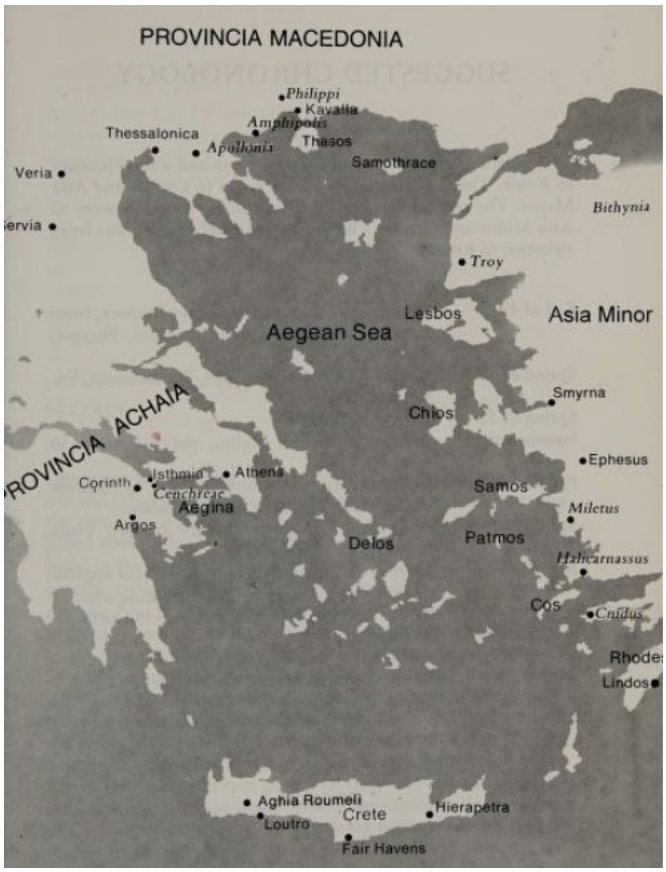
> And from there [we went]to Philippi, which is the leading city of the district of Macedonia, and a Roman colony. We remained in this city some days; and on the sabbath day we went outside the gate to the riverside, where we supposed there was a place of prayer; and we sat down and spoke to the women who had come together. One who heard us was a woman named Lydia, from the city of Thyatira, a seller of purple goods, who was a worshiper of God. The Lord opened her heart to give heed to what was said by Paul. And when she was baptized, with her household, she besought us, saying, "If you have judged me to be faithful to the Lord, come to my house and stay." And she prevailed upon us. As we were going to the place of prayer, we were met by a slave girl who had a spirit of divination and brought her owners much gain by soothsaying. She followed Paul and us, crying, "These men are servants of the Most High God, who proclaim to you the way of salvation." And this she did for many days. But Paul was annoyed, and turned and said to the spirit, "I charge you in the name of Jesus Christ to come out of her." And it came out that very hour.
>
> Acts 16:12-18

## Arrival

> Setting sail therefore from Troas, we made a direct voyage to Samothrace, and the following day to Neapolis.
>
> Acts 16:11

## The Call to Macedonia

> Passing by Mysia, they went down to Troas. And a vision appeared to Paul in the night: a man of Macedonia was standing beseeching him and saying, "Come over to Macedonia and help us." And when he had seen the vision, immediately we sought to go on into Macedonia, concluding that God had called us to preach the gospel to them.
>
> Acts 16:8-10


PROVINCIA MACEDONIA
Philippi
Kavalla
Amphipolis
Thessalonica
Apollonia
Thasos
Samothrace
Veria
Bithynia
Troy
Lesbos
Asia Minor
Aegean Sea
Smyrna
Chios
ACHAIA
Ephesus
Isthmia
Athens
Corinth
Cenchreae
Samos
Aegina
Miletus
Argos
Delos
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